Arabic-speaking countries, in Hebrew or Arabic. Hebrew was a kind of Esperanto for the Jews in their correspondence, and therefore of great value in international trade relations.

Compulsory education now renders possible a complete linguistic change as between two generations. In the past, however, the Jews, on migrating, would not suddenly and entirely give up their own language in favour of the vernacular, but gradually interspersed it with words from the language of the new country. This led to the formation of jargons influenced both in their vocabulary and grammar by both tongues. Examples of such jargons in ancient times are Jew-Aramaic and Jew-Greek, in the Middle Ages Jew-Italian, Jew-French, and Jew-Arabic. At the time of Arab supremacy in Spain, Jew-Arabic was written in Hebrew script and was the medium of a rich literature, though at the same time the Jews also wrote pure Arabic in its own script. Other jargons still survive in Jew-Persian and Jew-Tartar spoken by small groups of Jews, but chiefly in Spaniole (also called Sephardic or Ladino) and in Jew-German or Yiddish.

(2) RISE OF JEWISH LANGUAGES

The Yiddish language was formed in Southern and

Central Germany between the thirteenth and fifteenth centuries. Up to the fourteenth century, in spite of frequent local persecutions, the general social and economic position of the Jews was not bad, and they adopted the Middle High German current among the non-Jews of Southern and Central Germany, embodying in it an admixture of Hebrew words. This language they retained after they had been segregated in their ghettos (in the fourteenth century). They also carried it to Poland, to which country they began to migrate in large numbers in the thirteenth century. To